Alcuin Club
Prayer Book Revision Pamphets
XIII

A Survey of the Proposals for the Alternative Prayer Book

Part II
OCCASIONAL OFFICES

A. R. MOWBRAY & CO. Ltd.
London: 28 Margaret Street, Oxford Circus, W. 1
Oxford: 9 High Street
Milwaukee, U.S.A.: The Morehouse Publishing Co.

C. A. Surrey

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FOREWORD

THIS second part of the Survey is the work of a group of members of the Alcuin Club. The Committee of the Club has authorized its publication, but without committing the Club or its members to the views therein expressed. The aim of the compilers, as in Part I, is to indicate a way in which the proposals of N.A. 84 (O), the E.C.U., and the Grey Book (M) could be to some extent combined.

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THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS

INTRODUCTORY NOTE

IN the Ministration of Public Baptism O provides for—

(*a*) Certain changes of detail in the present office, and

(*b*) An alternative following its general lines, but simplifying the language and forms of expression.

This simplified service is rejected altogether by E.C.U., but M has utilized it in drawing up its proposed office, and we adopt it here as the basis.

Some enrichments of the service are suggested both in E.C.U. and in M ; all of them would be very easily incorporated in the new Order. E.C.U. wishes to restore the use of chrism in crossing the child at the reception. Some form of anointing has been a characteristic of Baptism from the earliest days, following on scriptural language such as that of S. Paul in 2 Corinthians 1. 21, 22, and of S. John in I. 2. 20, 27. In the Levitical law the anointing oil, like chrism, was not plain oil but a scented compound. It was used to hallow the Holy Furniture of the Tabernacle and also the Priests (*Exod.* 29, 30, 40). Its Christian application to all the baptized would to some minds have considerable significance. In 1549 the anointing was accompanied by a special formula, but both action and prayer were omitted in 1552.

Another ancient ceremony which E.C.U. proposes to restore is the clothing of the newly-baptized in a chrysom or white robe. The significance of this action is eloquent and has been very popular, so that reference to it is very common : we are familiar with it from the allusions to the newly-baptized found in our Easter hymns. The proposal is to restore this ceremony, for optional use after the reception, mainly in the form which it had in 1549.

Baptism is an enlightenment and is so named in Hebrews 6. 4. From this idea sprang the ceremony of giving a candle to the newly-baptized. This was not retained in 1549, but E.C.U. proposes to restore it now. It cannot, any more than the two others, be classed among the "dark and dumb ceremonies" which our Reformers rejected.

For the rest, the rite as given in M omits much which it seems desirable to keep. The simplicity at which it aims is secured by the simpler form provided in O, and without the surrender of much that is both customary and intrinsically desirable.

M makes valuable suggestions with regard to the Exhortations, the Hallowing of the Font, and the Blessing, and divides the service into sections with appropriate headings.

NOTES

1 Coming now to detail, we note that the chief changes proposed in O are in the opening rubrics. The third of them introduces some modification in the rules about sponsors. The fourth introduces a permission for a Deacon to baptize infants, but on condition that the Parish Priest is "absent" (a condition which E.C.U. desires to stiffen into a stipulation that he must be "absent from the parish, and no other Priest can be secured"). For this reason *Minister* is used throughout instead of *Priest*.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS

¶ *The Ministers of every parish shall often admonish the people that they bring their children to Baptism as soon as possible after birth, and that they defer not the Baptism of their children longer than the fourth or at furthest the fifth Sunday, unless upon a great and reasonable cause.*

¶ *It is convenient where possible that Baptism should be administered upon Sundays and other Holy Days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. Nevertheless (for sufficient cause) children may be baptized upon any other day.*

¶ *And note that there shall be for every male-child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Nevertheless, when three Sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so*

2 Something is wanted which shall explain in a very simple and direct way the meaning of Baptism. We therefore adopt the suggestion of M at this point, not because we regard it as perfect, but on the ground that it does, at any rate, attempt a solution of this most practical problem. We have simplified and strengthened the last sentences.

require, may be Sponsors for their own child provided that the child have one other Sponsor. No person shall be admitted to be a Sponsor who hath not been baptized.

¶ *If the Curate be absent, it is lawful that a Deacon baptize Infants.*

¶ *When there are children to be baptized, the Parents shall give due notice thereof to the Curate. He shall thereupon appoint the time for the Baptism, which shall be either immediately after the last Lesson or after the third collect at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit.*

¶ *And the priest coming to the Font (which is then to be filled with pure water) and standing there shall say,*

Hath this Child been already baptized or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

2 It is plain[2] that human nature as we see it in ourselves and in the whole race of mankind is not what God our Father intended it to be, and that this our sinful state is not pleasing to him. Neither are we able to save ourselves, nor can we without God's aid fulfil the divine purpose for which he has created us.

But God wills that all men should be saved, for God is love; he has revealed in our Saviour, Jesus Christ, who is the Way, the Truth and the Life, that true and perfect life for all mankind

3 In the first prayer O desires the omission of the two clauses referring to the Ark of Noah and to the Passage of the Red Sea. E.C.U. objects to the omission. There are at present three precedents cited in the exordium, two from the Old Testament and one from the New Testament. O would lighten the prayer by retaining the last only : incidentally also the disappearance of the first is a gain, for two reasons. The idea that Noah was saved *by* water is a difficult one ; and the form in which it is stated is such that the allusion is constantly misunderstood.

4 O makes the present second prayer alternative, and alters the wording in order that regeneration from original sin, not actual sin, be prayed for.

in which alone is found our salvation here and hereafter; and by his Holy Spirit he imparts this life to all who are joined to the fellowship of his Church.

That our Saviour gladly receives little children is declared in the Gospel, and we believe that it is according to his will that they should be admitted members of his Church by Holy Baptism, receiving thereby power to live as sons of God.

¶ *Then shall the Minister say,*

Let us pray.

3 Almighty and everlasting God,[3] who by the Baptism of thy well-beloved Son Jesus Christ, in the River Jordan, didst sanctify water to the mystical washing away of sin; Mercifully look upon *this Child*: wash *him* and sanctify *him* with the Holy Ghost; that *he* may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

Or this,

4 Almighty and immortal God[4], the aid of all that need . . . may receive remission of sin by spiritual regeneration. Receive . . . hast promised by Christ our Lord. *Amen.*

5 In the majority of churches it is more convenient that the people should stand throughout the service, though this might be held to obscure the reverence paid especially to the Gospel.

6 This Exhortation also is taken from M on the ground that that form runs better. M adopts the first suggestion of O, but retains more of the original Prayer-Book form.

7 We have retained *innocency* rather than *simplicity* suggested by M.

8 The last sentence is from O, some words of transition, leading up to the following prayer, being needed.

5 ¶ *Then shall the people stand up* 5 *and the Minister shall say,*

Hear the words of the Gospel . . . thirteenth verse.

They brought young children . . . and 5
blessed them. ℟. Thanks be to thee, O Lord.

6 ¶ *After the Gospel is read, the Minister shall make this brief Exhortation* 6 *upon the words of the Gospel.*

You hear in this Gospel the words of our 10
Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he
7 exhorts all men to follow their innocency.7
You perceive how by his outward gesture and 15
deed he declared his goodwill towards them ; for he embraced them in his arms, he laid his hands upon them and blessed them. He is the same yesterday, to-day, and for ever. Doubt not therefore, but earnestly believe that he loves 20
this Child ; that he approves this work of ours in bringing *him* to Holy Baptism ; that he will embrace *him* with the arms of his mercy, and will give unto *him* the blessing of eternal life.
8 Wherefore 8 let us faithfully and devoutly give 25
thanks unto him.

¶ *Then shall the Minister and people, still standing, repeat together,*

Almighty and everlasting God, heavenly Father, We give thee humble thanks that thou 30

9 In O the promises made by the godparents on behalf of the child are simplified. The Creed is directed to be said by the Minister and godparents.

hast called us to the knowledge of thy grace and to faith in thee: Increase this knowledge and confirm this faith in us evermore. Let thy Church be so filled with the Holy Spirit that it may make disciples of all nations and baptize them into the service of thy kingdom. Give thy Holy Spirit to *this Infant* that *he* may be born again and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

9 THE PROMISE 9

Then shall the Minister speak unto the Godfathers and Godmothers on this wise,

Dearly beloved, you have brought *this Child* here to be baptized, you have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to cleanse *him*, and to sanctify *him*. Our Lord has promised in his Gospel to grant all these things that you have prayed for; which promise he for his part will most surely keep and perform.

You on your part must undertake on behalf of *this Infant* three things: first that *he* will renounce the devil and all his works; secondly that *he* will constantly believe God's holy Word; and thirdly, that *he* will obediently keep his commandments.

10 O has "evil desires of the flesh" instead of "all carnal affections." The latter are not in themselves evil.

I demand therefore,

Dost thou in the name of this Child renounce the devil, the world, and the flesh ?

Answer. I do.

Dost thou in *his* name profess the Christian faith ?

Answer. I do.

Then shall be said by the Minister and Godparents the Apostles' Creed as follows :

I believe in God the Father Almighty . . . and everlasting life after death. Amen.

Dost thou promise in *his* name obedience to God's holy will and commandments ?

Answer. I do.

Dost thou in *his* name ask for baptism ?

Answer. I do.

¶ *Then shall the Minister say,*

O merciful God, grant . . . be raised up in *him. Amen.*

Grant that all evil desires of the flesh may die in *him* and that all things . . . and grow in *him. Amen.*

Grant that *he* may have power . . . and the flesh. *Amen.*

Grant that whosoever is here dedicated . . . world without end. *Amen.*

11 A more worthy form of Hallowing the Font is put forward by M in the form of Versicles, Preface, and Consecration like that of the Holy Communion. This form is not peculiar to the Eucharistic consecration, but may rightly form the centre of any service of consecration. It would be a great gain to have it, not only in Holy Baptism, but elsewhere also, *e.g.* at ordinations or in the consecration of a church.

The wording in M is not, to our mind, satisfactory because (*a*) it deserts the Preface form, to which the opening versicles naturally lead up, and (*b*) it introduces at an inconvenient point considerations touching the godparents which come more appropriately in the prayer following the address to those who bring the child, as in our present Prayer Book. We therefore keep more closely to the present wording.

11 THE BLESSING 11

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We lift them up unto the Lord.
V. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

It is very meet, right, and our bounden duty that we should give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God, for that thy most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood: and gave commandment to his disciples that they should go teach all nations and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this Child* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and loving children; through the grace of Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory now and evermore. *Amen.*

THE BAPTISM

Then shall the Minister take the Child into his arms or by the hand and shall say to the Godfathers and Godmothers,
Name this Child.

12 This is the section dealing with the ceremonies of the chrysom and lighted candle, suggested by E.C.U. and explained in the preface to this survey.

13 We adopt the form in M because it is more easily intelligible.

And then naming it after them he shall dip it in the water or pour water over it, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Minister say,

We receive this Child . . . soldier and servant unto *his* life's end. Amen. [With inset rubric as at present.]

12 ¶ *Then, if the Parents so desire, the Priest shall put upon the child the white vesture commonly called the Chrysom, saying,* Take this white vesture for a token of the innocency given unto thee: and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting. *Amen*; ¶ *and shall give to him, or to the Godfather, a lighted candle, saying:* Receive the light of Christ, that when the bridegroom cometh thou mayest go forth with all the saints to meet him; and see that thou keep the grace of thy Baptism. *Amen.*

13 THE THANKSGIVING[13]

Then shall the Minister say,

Seeing now that *this Child* is born again into the family of Christ's Church, let us give thanks unto Almighty God and with one accord make our prayers unto him that *this Child* may lead the rest of *his* life according to this beginning.

14 This thanksgiving is divided into two parts in O.

15 "To make him a member in the body of thy Son, which is thy holy Church" is a cumbrous phrase, and not really more intelligible than "incorporate him into thy holy Church," which, with M, we would prefer to retain.

16 This clause is inserted by O as explanatory of the phrase "partaker of his resurrection."

17 These questions addressed to the godparents are suggested instead of the Exhortations in M and O at this point. The duties are stated more explicitly, and in addition the godparents are required to promise to do their duty. In M these promises are required to be made at an earlier point in the service, and are there liable to be confused with the promises made on behalf of the child.

Then shall be said by all,

Our Father . . . for ever and ever. Amen.

Then shall the Minister say,

14 We yield[14] thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own child by adoption, and to make
15 him *a member*[15] in the body of thy Son, which is thy holy Church. Amen.

Grant, O Lord, that *he* by Baptism, being buried with Christ in his death, may also be made partaker of his resurrection; so that,
16 serving thee here in newness of life,[16] *he* may finally with the rest of thy holy Church be *an inheritor* of thine everlasting kingdom; through Christ our Lord. Amen.

THE PARENTS AND GODPARENTS' DUTY

Then the Minister shall say to the Godfathers and Godmothers this question following,

17 Will you[17] who have brought *this Child* here to be baptized therefore promise that by your life and by your care you will do your utmost to carry out the responsibilities you have undertaken on *his* behalf?

Answer. I will so do, the Lord being my helper.

Will you take care that *this Child* be brought to the Bishop to be confirmed by him so soon

18 From M.

as *he has* been instructed in the faith and discipline of the Church ?

Answer. I will.

18 ¶ *If the Baptism be not joined*[18] *to another service, the Minister shall pronounce this Blessing :* The Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you, the Lord lift up the light of his countenance upon you and give you peace. *Amen.*

THE ORDER OF CONFIRMATION

INTRODUCTORY NOTE

THE Order of Confirmation in O introduces considerable changes in the preparatory part of the service. This we have, in the main, adopted.

M makes various suggestions with a view to making the service more intelligible. Some of these we have also incorporated.

E.C.U. asks for the authorization of the Order of Confirmation as it appeared in the Book of 1549. This service is short, for it begins with the versicles and collect as we still have them. The same may be said of the versicles and final collect and blessing. There remains the central action of the service, the method of confirming, where there is material difference. The Order of 1549 embodied a use of symbolism which is peculiarly valuable when dealing with the young. We have accordingly adopted it, in view of the fact that this Order is an alternative one.

NOTES

1 The Preface in the present Prayer Book service returns in O and M to its original form when first introduced, i.e. a rubric, not an address. In O this is followed by a rubric which only repeats in a positive form what the above rubric has already stated in a negative form. We here combine the two (in the positive form), and in doing so take account of two points in the corresponding rubric in M. It is better to demand, as in M, that the candidates should "have been instructed in the" Catechism, than that they should merely be able to "say" and to "answer to" the questions; indeed both are needed and are here provided. Also it is a good suggestion that reference should be made explicitly to the section concerning the two Sacraments of the Gospel as well as to the other sections of the Catechism. M suggests "years of understanding" instead of "years of discretion," as a more widely intelligible phrase.

2 The next three rubrics are from O.

THE ORDER OF CONFIRMATION

1 ¶ *To the end that Confirmation* [1] *may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that those who come to be confirmed by the Bishop shall have been instructed in the Creed, the Lord's Prayer, and the Ten Commandments, as well as the Law of Christian Life and the two Sacraments of the gospel; and can also answer to such questions as in the short Catechism are contained; which order is very convenient to be observed; to the end that children when they have reached years of understanding and have learned . . . ratify and confess the same . . . have assented unto.*

2 ¶ *The Curate shall from time to time make diligent enquiry whether there be any in his Parish who, having been baptized, were not confirmed in their youth; and if he find any such and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's grace in Confirmation.*

¶ *And whensoever the Bishop shall give knowledge that he will minister Confirmation, the Curate of every Parish shall either bring or send in writing,*

3 O provides a new Preface, much ampler than M, with a passage from Holy Scripture dealing with the laying of hands upon the newly baptized. But E.C.U. calls
4 attention to a passage which is liable to be misunderstood. It desires omission ; but perhaps recasting would be preferable. We here suggest an amended form (4–4). It would be an advantage if this Preface could be shortened.

with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in the manner following. And it is convenient that every one shall have a Godfather or a Godmother, as a witness of their confirmation.

¶ *The service shall be said from the words,* "Our help is," &c., *down to the laying on of hands by the Bishop, without any interruption by preaching or other instruction, or by the singing of any hymn or anthem.*

¶ *Upon the day appointed . . . this Preface following, unless he shall otherwise determine.*

THE INTRODUCTION

3 Dearly beloved in the Lord, in ministering Confirmation the Church follows the example of the Apostles of Christ. For in the eighth chapter of the Acts of the Apostles we thus read :—

Acts 8. 4, 5, 12, 14–17.

4 Holy Scripture here teaches us that in Confirmation there is an outward sign, the laying on of hands with prayer ; and further, that this sign is the effectual token of an inward grace bestowed, which is the strengthening gift of the Holy Spirit, most profitable to those who rightly receive it. And forasmuch as this gift comes from God

5 We suggest the questions in the form in which they appear in M, though not entirely satisfied with their wording, because they have the merit of intelligibility; while the questions in O contain obscure phrases which demand constant explanation.

alone, we here present shall make our supplication to Almighty God as the Apostles did, that he will pour forth his Holy Spirit upon those who in Baptism were made his children by adoption and grace.

Furthermore, to the end that this congregation may be certified that you who are now to be confirmed are steadfastly purposed to lead a holy life in the faith of Christ and in obedience to God's will and commandments, and that you yourselves may have always printed in your remembrance what your duties are and how greatly you need the heavenly assistance of the Holy Spirit, the Church hath thought good to order that, before you receive the laying on of hands, you shall openly acknowledge yourselves bound to fulfil the Christian duties to which holy Baptism has pledged you.

¶ *Then shall the Bishop ask of them all together:*

Do you here, in the presence of God and of this congregation, renounce all selfishness and cruelty, falsehood and pride, and the vices which degrade our human nature, so that you will not be led by them?

Answer. I do.

Will you endeavour to obey the will of God, to hold fast the faith of his Church, and to follow the example of Christ all the days of your life?

Answer. I will.

6 From this point we follow in the main the structure of 1549, to which the E.C.U. draws attention.

7 This prayer is a combination of 1549 and M. The bulk of the prayer is from the former, and is an invocation of the Holy Spirit upon those who are "just about" to be confirmed. The final sentence we have adapted from M, as
8 fear, even holy fear, hardly seems the right note on which to end.

9 "Of thy mercy" rather than "mercifully" of 1549, which to modern ears comes awkwardly.

6 THE CONFIRMATION 6

The Bishop shall then confirm on this wise.

Our help is in the Name of the Lord.
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord.
Answer. Henceforth, world without end.
Bishop. The Lord be with you.
Answer. And with thy spirit.

Let us pray.

7 Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Send down 7 from heaven, we beseech thee, O Lord, upon them thy Holy Ghost the Comforter, with thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; fill them, O Lord, with the spirit of thy 8 holy fear, and make 8 their delight to be in thee both now and for ever. *Amen.*

9 Sign them, O Lord, and mark them to be thine for ever by the virtue of thy holy Cross and Passion. Of thy mercy 9 confirm and strengthen them with the inward unction of thy Holy Ghost unto everlasting life. Amen.

10 The bracketed words are not in the Office of 1549, but E.C.U. desires their insertion, so that the actual unction may be restored. There is much to be said for this as a permissive use. It brings out the scriptural doctrine of the Unction of the Holy Spirit.

11 This declaration of communicant status it based upon the form in use in the Swedish Church. It is very desirable that some direct reference to it should find a place in the Order.

10 ¶ *Then the Bishop shall cross them upon the forehead [with the holy chrism*[10]*] and lay his hands upon their heads, saying,*

N. I sign thee with the sign of the Cross and lay my hand upon thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And thus shall he do to every child one after another. And when he hath laid his hand upon every child then shall he make the following declaration,*[11]

11 Dearly beloved, you have now, in the presence of God, who knoweth and seeth all, renewed the promises of your baptism and received of God the gift of his Holy Spirit.

Wherefore I pronounce that you be admitted to receive the Communion of the Body and Blood of Christ, in the Name of the Father, the Son, and the Holy Spirit. The Lord grant you his grace to consecrate your whole life and all your powers to his will and service in Christ Jesus.

¶ *Here the Bishop shall give his charge to the newly confirmed.*

¶ *Then shall the Bishop say,*

The peace of the Lord abide with you.

Answer. And with thy spirit.

12 The concluding portion of the service follows the present Prayer Book, though the rubric is altered in order to make plain (as in 1549) that the Blessing is that of the newly confirmed.

12 Let us pray.[12]

Our Father &c.

Almighty and everliving &c.

O Almighty Lord &c.

¶ *Then shall the Bishop bless the candidates,*[12] *saying thus,*

The Blessing &c.

THE SOLEMNIZATION OF MATRIMONY

INTRODUCTORY NOTE

THE changes in the Marriage Service are governed by two considerations; first to make the language more intelligible to people to-day, and secondly, to avoid references to the Old Testament which hardly carry the weight which they seemed to have to an earlier generation. This is the more necessary in view both of the increased laxity of ideas about marriage, which necessitates an unmistakable clearness of statement as to the meaning of the service and the obligations which it entails, and also of the fact that many come for the Church's blessing who are but little acquainted with Christian teaching on the matter. At the same time the growing influence in other quarters of Christian ideas as to the relation of husband and wife makes a re-statement of that relationship desirable.

O has made several suggestions in the interest of intelligibility, and M has gone further along the same lines. O has been adopted as the basis, as in the other services, but a more liberal use has been made of M. E.C.U. is chiefly negative. But one of its two suggestions touching the Nuptial Eucharist has been adopted. It may be noted that O and M agree in making a fuller provision for the Nuptial Eucharist than is to be found in the present Prayer Book.

M suggests that the same promises should be made by the man and the woman. These we have in substance adopted.

NOTES

Rubrics numbered 1, 3, and 4 are from O; 2 is from M. The provision in the last-named would in many cases be a convenience.

THE SOLEMNIZATION OF MATRIMONY

1 ¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, when notices are wont to be published; the Curate saying after the accustomed manner,*

I publish the Banns of Marriage between *N.* of —— and *N.* of——, &c.

¶ *And if the persons . . . other Parish.*

2 ¶ *If it is desired that the Marriage be solemnized in a Church other than the Parish Church of either party, then the Man and the Woman must present to the officiating Minister a Certificate that the Banns have been thrice called in their respective Parish Churches.*

3 ¶ *Nor shall any be married without Banns first asked, save where Licence is had from Authority or lawful notice hath been otherwise given.*

4 ¶ *And if the persons that are to be married have obtained Licence from Authority to be married without publication of Banns, the Curate shall not solemnize Marriage between them without production of the Licence.*

5 The Exhortation here proposed is a conflation of O and M, the first paragraph being in the main from the latter, while the causes for which matrimony was ordained are taken from the former.

THE ESPOUSALS

The Minister 5 *addressing all present shall say*,

We are come here in the sight of God, and in the face of the Church, to join together this man and this woman in holy Matrimony, and to seek the blessing of God upon their union. Marriage is a holy state of life, instituted by God and blessed by Christ himself; and therefore it is not by any to be taken in hand rashly or lightly, but reverently, wisely, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are not called of God to remain unmarried, but by him are led to this holy estate, should continue therein in pureness of living.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

6 and 7 These rubrics are proposed by O and supported by M.

8 As has been observed already, it has been thought well that the questions addressed to, and promises made by, the man and the woman should be the same. The first question is that in the present Prayer Book, save that "*to thy wedded wife*" becomes "*to be thy wedded wife*" and the difficult word "*ordinance*" is changed to "*law*." The second question conforms to the first. In the main the proposals are supported by M.

The question "*Who giveth this woman*," &c., is omitted, because it has lost its meaning. Moreover, since no answer is provided, confusion is in practice often caused.

6 ¶ *When two or more Marriages are solemnized at the same time, all that follows down to the Psalm shall be said in each case severally.*

7 ¶ *Speaking unto the persons that shall be married, the Priest shall say,*

I require and charge you both . . .

¶ *At which day of Marriage . . . be tried.*

8 ¶ *If no impediment*[8] *be alledged, then shall the Minister say unto the Man,*

N. Wilt thou have this Woman to be thy wedded wife, to live together according to God's law in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as you both shall live?

Answer. I will.

¶ *Then shall the Minister say unto the Woman,*

N. Wilt thou have this Man to be thy wedded husband, to live together according to God's law in the holy estate of Matrimony? Wilt thou love him, comfort him, honour and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as you both shall live?

Answer. I will.

9 M, following 1549, desires the explicit statement that the ring be placed upon the book, as is often done in practice. The purpose of this action was that the ring might be blessed by the Priest. We have accordingly suggested a form of blessing.

¶ *Then shall they give their word to each other in this manner. The Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth :*

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy law ; and thereto I pledge thee my word.

¶ *Then shall they loose their hands ; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister :*

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy law ; and thereto I pledge thee my word.

9 ¶ *Then* 9 *shall they again loose their hands ; and the Man shall give unto the Priest a Ring, laying it upon the book.*

The Priest, taking the Ring, shall bless it after the following form.

Bless this ring, O merciful Lord, that she who wears it may faithfully keep this solemn pledge, abounding evermore in love and holiness ; through Jesus Christ our Lord. Amen.

¶ *The Priest shall then deliver the Ring unto the Man, to put it upon the fourth finger of the*

10 It is eminently desirable that the equality of obligation should be emphasized by both parties giving and receiving rings, as M suggests.

11 M bids the congregation to remain standing, since the blessings that follow are for the married pair alone.

12 It is desirable to substitute "Priest" for "Minister" throughout this section.

13 This is the form suggested by O. It omits the reference to Isaac and Rebecca. We have substituted "Rings" for "Ring."

Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

With this Ring I thee wed ; with my body I thee honour, and all my worldly goods with thee I share ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The Woman may likewise give a Ring unto the Man after the same manner, and using the same words.*

¶ *Then the Man and Woman shall kneel down, but the Congregation shall remain standing.*

Priest.[12] Let us pray.

O Eternal God,[13] Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life ; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name ; that living faithfully together, they may surely perform and keep the vow and covenant betwixt them made, (whereof the Rings given and received are a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws ; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest . . .*
Those whom . . .

¶ *Then shall the Priest speak unto the people.*
Forasmuch as . . .

¶ *And the Priest shall add this Blessing.*
God the Father . . .

14 The direction in O that the people should kneel is unnecessary. They may well remain standing, especially since they have no direct part in this portion of the service.

15 We insert here this prayer, which, relieved of an obscure opening, is taken from M, because it seems desirable that some prayer referring to the union of the married pair should be said at this point. The three collects which follow (with one full close) represent other elements of the present service. They are all taken from O.

THE NUPTIALS

¶ *Then the Priest or Clerks, going to the Lord's Table (followed by the Man and Wife), shall sing or say the Psalm following,*

128 or 67 or 23.

14 ¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table,*[14] *the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

. . . . .

Answer. And let our cry come unto thee.

Priest.

15 O Lord God,[15] our Father, who hast taught us by thy Son that except we love one another as thou lovest us we cannot fulfil thy law; Grant that thy Holy Spirit may lead these thy servants in the way of love, joy, and peace even unto eternal life; through the same thy Son, who loved us and gave himself for us, Jesus Christ our Lord. *Amen.*

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy Holy Word they shall profitably learn, they may in deed fulfil the same. *Amen.*

Look, O Lord, mercifully upon them and bless them, that they obeying thy will, and always

16 This is a shortened form of the Nuptial Benediction, which is cumbrous as it stands.

being in safety under thy protection, may abide in thy love unto their lives' end. *Amen.*

¶ *This prayer next following . . . child-bearing.*

O merciful Lord and heavenly Father, by whose gracious gift mankind is increased; bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up to thy praise and honour; through Jesus Christ our Lord. *Amen.*

¶ *If there be no Communion at the time of the Marriage the Priest shall say here,*

16 O God,[16] who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church; and also that this woman be loving and faithful to her husband, and in all things be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Almighty God, who at the beginning . . . your lives' end. *Amen.*

17 There seems little advantage in requiring either a sermon, the Exhortation, or a passage of Scripture. There is still less reason for introducing an irrelevant blessing of "these that are gathered together," as O suggests. If there be no Communion, the service ends appropriately with the blessing of the newly married.

18 If there be a Communion the Priest will postpone the Nuptial Benedictions and begin the service at the altar here. "God's board" as in 1549.

19 This collect is that suggested by O, enlarged by an element omitted in our form of the Nuptial Benediction.

20 The Epistle in O is too long. The last part is sufficient.

21 It is desirable to shorten the Communion Service on these occasions.

17 ¶ *If there be no Communion at the time of the Marriage here may follow a Sermon.*

¶ *It is desirable that the newly married persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

AT THE HOLY COMMUNION

18 ¶ *If there be a Communion*[18] *the Priest standing at God's board shall say the Collect.*

19 O God,[19] who hast taught us that it never should be lawful to put asunder those whom thou by matrimony hast made one; Look favourably upon these thy servants who kneel before thee to ask thy blessing, that they may ever maintain what they this day begin, and that thy grace now bestowed may abide with them to the end; through Jesus Christ our Lord. *Amen.*

¶ *After which shall be said or sung,*

20 THE EPISTLE.[20] *Ephes.* 5. 28.

So ought men to love their wives . . . and the wife see that she reverence her husband.

THE GOSPEL. *S. Matt.* 19. 4.

21 ¶ *If there be a Sermon, it shall follow the Gospel.*[21] *Which done, the Priest shall proceed to the Offertory.*

Note, that the prayer and blessing said at the end of the Nuptials shall, if there be a Communion, be said immediately before the final blessing of the congregation.

THE ORDER FOR THE VISITATION OF THE SICK

NOTES

1 The Order for the Visitation of the Sick is recast in O, and divided into several sections, to each of which there is prefixed an appropriate heading.

The first section follows the line of the Prayer Book except that the "*Remember not, Lord,*" and its response are deferred to a later point, and the collects are modified.

1 THE ORDER FOR THE VISITATION OF THE SICK 1

I. Visitation

When any person is sick . . . Curate of . . . who shall minister to the sick person according to some part of the form following, or in like manner.

When he cometh into the sick person's house, he shall say, Peace be &c.

When he cometh into the sick man's presence, he shall say, kneeling down,

Lord, have mercy upon us &c.

. . . . .

Answer. And let our cry come unto thee.

Let us pray.

O Lord of all grace and blessing, behold, visit &c.

Hear us Almighty . . . sickness. *Amen.*

Sanctity this trial . . . repentance. *Amen.*

May it be thy good pleasure . . . thy glory. *Amen.*

2 The second section gives in place of the greater part of the Exhortation a series of subjects suitable for the Minister to take in exhorting the sick person. He then is to lead him to make his profession of faith, first saying two relevant portions of the long Exhortation, and then rehearsing to him the Creed. After the profession of Faith may follow an instruction on Prayer.

And whatsoever be the issue that thou shalt ordain for *him*, give *him* grace to be so conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

2 II. EXHORTATION TO FAITH AND PRAYER[2]

Then shall the Minister exhort the sick person upon such subjects as the following: (7 follow.)
Or if need require, he shall explain to him some part of the Christian Faith. Which explanation ended, he shall say,

I exhort you in the Name of God to remember the profession of faith which you made unto God in your baptism; and therefore I shall rehearse to you the Articles of our Faith, that you may show whether you do believe as a Christian man should.

Dost thou believe in God &c. . . . after death?

The sick person shall answer,

All this I stedfastly believe.
Lord, I believe; help thou mine unbelief.

Thereafter, as occasion serves, the Minister shall instruct the sick person so to order his rule of prayer, on behalf of himself and of others, that his days of sickness may be a time of faithful and loving intercourse with God.

3 These words are an emendation due to E.C.U.

4 The version of the Litany replaces that of the existing Visitation order ; and a clause is omitted and the position is altered.

5 The form of Confession is that which occurs also in Prime and Compline, with a clause added at the end. M varies the form, and, following its general method, makes this a separate service. It is designed for general use and not only for the sick.

III. EXHORTATION TO REPENTANCE

¶ *The Minister shall examine the sick person whether he repent . . . whilst they are in health.*

3 *To this end* 3 *shall the Priest say,*

Forasmuch as after this life . . . fearful Judgement.

After such examination he shall say,

Remember not, Lord, our offences, neither take thou vengeance of our sins ; spare us . . . with us for ever.

4 *Answer.* Spare us, good Lord.4

¶ *Here shall the sick person be moved to make . . . with any weighty matter, in this form or other like.*

I confess to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought, word, and deed, through my own grievous fault ; wherefore I pray God to have mercy upon me.

5 And especially I have sinned in these ways—5

After which confession the Priest shall absolve him (if . . . this sort.

Our Lord Jesus Christ, who hath left &c.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O most merciful God, who, according &c.

6 The prayer is an adaptation from the Latin collect, *Omnipotens sempiterne deus salus eterna credentium*. The alternative also is taken from *A Prayer Book Revised* (Mowbrays, 1913), and from M ; but it has been recast.

IV. AN ACT OF PRAYER AND BLESSING

Anthem. O Saviour of the world, &c.

Psalm 121. *Levavi oculos*, with *Gloria patri* ; *or any other Psalm such as the following* : 23, 27, 43, 71 (*vv.* 1–17), 77, 80, 91, 103, 130, 142, 146.

Anthem. O Saviour of the world, &c.

Then shall the Minister say (*laying hands upon the sick person if desired*),

6 O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour : We call upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that, being healed of *his* infirmities, *he* may give thanks unto thee in thy holy Church ; through Jesus Christ our Lord.[6] *Amen.*

Or this,

In the Name of God, most High, may release be given thee from thy pain according to his holy will. In the Name of Jesus Christ, the Prince of life, may new life quicken thy mind and body. In the Name of the Holy Spirit may perfect health abound in thee, and the peace which passeth all understanding. *Amen.*

And after that he shall say,

The Almighty Lord, who is &c.
Unto God's gracious mercy &c.

7 The Unction of the Sick has recently been under consideration by a Committee on the Ministry of Healing, which has recently issued its report. The moment has therefore now come for making suggestions as to the form of Anointing the Sick. A form is here put forward as § V. It draws its benediction from the Book of 1549, as suggested in E.C.U.; its prayer for hallowing is adapted from the book set out by the Nonjurors in 1718.

The alternative prayer and the formula have been extensively used in recent years. See, for example, Keymer, *The Anointing of the Sick* (Mowbrays), and the offices of the Guild of S. Raphael in *The Healing of the Sick* (Mowbrays).

7 V. THE ANOINTING OF THE SICK 7

If the sick person desire to be anointed, then, immediately before the Commendation Unto God's gracious mercy &c. *aforesaid, the Priest shall anoint him.*

¶ *If the oil is to be then hallowed, he shall say standing the following prayer.*

O Almighty Lord God, who hast taught us by thy holy Apostle S. James to anoint the sick with oil that they may recover their health and render thanks unto thee for the same; Bless this oil, we beseech thee, that whosoever may be anointed therewith, may be delivered from all troubles of body and mind, and from every assault of the powers of evil; through Jesus Christ our Lord. *Amen.*

¶ *Otherwise he shall say as follows.*

O Almighty God, the giver of every perfect gift, hear us on behalf of this thy servant, and mercifully grant that by this anointing with hallowed oil *he* may receive relief from *his* sickness, cleansing from *his* sins, and healing both of body and soul; through Jesus Christ our Lord. *Amen.*

¶ *Then dipping his thumb in the oil, he shall anoint the sick person upon the forehead, saying,*

N. I anoint thee with hallowed oil, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

He shall add the following benediction.

As with this visible oil thy body outwardly is anointed, so may our heavenly Father, God Almighty, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness.

May he vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength to serve him joyfully; and send thee release from all pains, troubles, and diseases both in body and mind.

And howsoever his goodness, by his divine and unsearchable providence, shall dispose of thee; we his unworthy ministers and servants humbly beseech the eternal majesty, to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections.

May he also vouchsafe mercifully to grant unto thee ghostly strength by his Holy Spirit to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death:

Through Christ, our Lord, who by his death hath overcome the Prince of death; and with the Father and the Holy Ghost evermore liveth and reigneth, God world without end. *Amen.*

8 The service in M follows similar lines, and the closing rubric is in substance derived from it.

9 There follows in O a series of additional devotions, some new and some old. Also a Note concerning suitable prayers and scriptures. These we do not need to reprint.

¶ *After the anointing the Priest shall remove with wool the oil from the forehead of the sick person, and cause the wool to be burned when the service is over.*

8 ¶ *In case of recovery public thanksgiving should be made by the sick person, or on his behalf, in the church service.*[8]

9 VI. SPECIAL PRAYERS TO BE USED AS OCCASION MAY SERVE[9]

NOTE ON THE RESERVATION OF THE SACRAMENT

THE reservation of the Sacrament for the communion of those who are not able to be present at the Service has been customary at least ever since the second century. Various methods of reservation, private and public, have been used in different circumstances. In England before the Reformation the Sacrament was reserved in one kind, hanging in a pyx above the altar in the majority of parish churches (in others it was reserved in an aumbry in the north wall). This custom was still recognized in 1547; but in the disorders of the early years of Edward VI the pyxes were generally pulled down and emptied, apparently without any authority; so that the Prayer Book of 1549 could take for granted that the old method of reservation was gone. It authorized reservation only in view of particular communicants and on a given day—in effect no more than an extension of administration outside the church walls; and, as an alternative on a day when there was no public Celebration, it ordered a private Celebration in the forenoon in the sick man's house.

This was a marked innovation, for a Celebration in a private house had previously been a privilege very rarely conceded to any one.

In 1552 these orders were superseded by a

direction, brief and vague, that the Curate should "minister" the Holy Communion in the house of the sick man.

Under Mary the old custom was restored, only to be superseded again in Elizabeth's reign by the ambiguous direction of 1552, which went on until, in 1661, the order to "celebrate" in the sick man's house was substituted. In the interval Communion had hardly ever been "ministered," so far as we know, from the Reserved Sacrament, though we do know of some scattered evidences of reservation. After 1661 presumably no other provision was made for the sick beyond the private Celebrations. Even these were presumably rare; for Communions in general were only made as a rule at infrequent intervals, and the old tradition of the need of Communion as a *viaticum*, or provision for death, had died out.

The last sixty years have seen a great revival of frequent Communion, and *pari passu* a growing desire to receive the Holy Sacrament in sickness and at the last hour. So, though Reservation has been held to be excluded by the existing rubrics, the practical need for it has over-ruled that interpretation, and, in fact, the practise of Reservation has grown steadily. There are now whole classes of people who, by their occupation, are often debarred from being at church at the time of the Service; and these as well as the sick must be given their Communion outside the Service.

Such are some of the general considerations which

lie behind the proposals of all three books alike—O., E.C.U., and M.; for all three propose some form of permission and recognition of the method of Communion from the Reserved Sacrament.

O restores the restricted provision of 1549, but permits in a somewhat tentative and obscure rubric that fuller provision may also be made under episcopal authority.

E.C.U., on the other hand, takes for granted that it is the duty of the Curate to reserve the Holy Sacrament in the parish church for Communion; and its proposals are accordingly brief.

M follows O in restoring the restricted provision of 1549. It also makes provision for an aumbry in which the Holy Sacrament is to be reserved; but it does not seem to contemplate any reservation except in view of special persons to be communicated on the same day.

NOTES

THE COMMUNION OF THE SICK

¶ *Forasmuch as all mortal men . . . for lack of the same.*

¶ *If any sick person be not able to come to the church, and yet is desirous to receive the Holy Communion in his house, then if he wish that the service should be celebrated in his house, he must give timely notice to the Curate, signifying also, as far as he may, how many there are to communicate with him (which shall be two, or one at the least). And if the Curate judge that it is possible that the Holy Communion be celebrated in the house without irreverence or grave inconvenience, he shall instruct the sick person's family or friends to prepare a comely place together with all things necessary therefor: and he shall there celebrate the Holy Communion according to the Form in this Book prescribed; save only that he may, at his discretion, begin with the Collect, Epistle, and Gospel here following, or else with those proper to the day.*

¶ *The Collect.* Almighty, everliving God, Maker, &c.

The Epistle. Heb. 12. 5. My son, &c.

The Gospel. S. John 5. 24. Verily, verily &c.

2 In many cases the penitential preparation will have been made on an earlier occasion, and should therefore not be repeated on this occasion ; consequently it will be better to pass straight to the consecration prayer.

3 Communion by intinction is desirable in many clinical cases, and also in some cases where the communicant can be at the church. The form here provided is needed to meet all such cases. M recognizes the need, and deals with it in a rubric appended to the Order of Holy Communion.

2 ¶ *After the Gospel the Priest may proceed to the words*, Ye that do truly &c., *or else to the consecration*,[2] *beginning with the words*, The Lord be with you. *Answer.* And with thy spirit. *Priest.* Lift up your hearts, &c.

¶ *At the time of the distribution . . . last of all to the sick person.*

3 ¶ *When it is desirable to administer both kinds together, the Words of Administration shall be said thus :—*[3]

The Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *If a sick person is both communicated and anointed on the same occasion, the communion shall precede the unction.*

¶ *If a man by reason of . . . receive the Sacrament with his mouth.*

¶ *But if the sick person desirous to receive the Holy Communion in his house does not wish that the service should be celebrated there, or if it cannot be there celebrated reverently or conveniently, as also when there are several sick persons in the parish desirous to receive the Holy Communion on the same day, the Curate shall administer the*

4 We have here removed all reference to "the same day" in order to authorize continuous reservation. The Sacrament carried to the sick on any day is not necessarily the whole of what has been reserved. At the same time we keep the provision that none should be carried back, but that whatever remains over should be consumed.

5 Granted continuous reservation, it is necessary to have some rule as to renewal from time to time of the Sacrament reserved.

6 There is a widespread fear lest reservation should lead to undesirable practices and superstitious habits or modes of thought and prayer. The fear is reasonable, because abuses of that kind have often prevailed, and might easily prevail

reserved Sacrament in form and manner as followeth.

He shall set apart at the open Communion so much of the consecrated Bread and Wine as he shall judge to be needed for so many as shall communicate, and thereafter at a convenient season he shall go to the sick persons and administer the same, taking them in such simple and reverent manner as the Ordinary shall direct.

Before he administer the Sacrament, at least these parts of the appointed Order of Holy Communion shall be used, namely, the General Confession, the Absolution, and the Prayer We do not presume, &c., *except when extreme sickness shall otherwise require; and after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, he shall say, at the least, the Lord's Prayer and the Blessing.*

4 *Immediately after the final Blessing, any of the consecrated elements which there remain over shall reverently be consumed by one of the communicants there present.*[4]

5 ¶ *If the consecrated Bread and Wine be not taken immediately to the sick, they shall be kept in such place and after such manner as the Ordinary shall direct, so that they be not reserved for more than seven days,*[5] *and so that they be not used for any*
6 *other purpose than the communion of the faithful.*[6]

again unless precautions are taken to obviate them. But *abusus non tollit usus*, that is to say, desirable things are not to be prohibited because of possible abuses. The right procedure is to safeguard the use by excluding abuse.

The regulation of the matter should be left to the bishops, who should take steps to secure that the Reserved Sacrament is not used in any unauthorized or illegitimate way.

¶ *If any question arise as to the manner of doing anything that is here enjoined and allowed, or as to the interpretation of any such Canon or rule as may be made from time to time by the Archbishops and Bishops in their Convocations it shall be referred to the Ordinary for his decision.*

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